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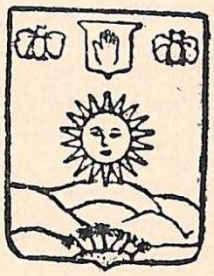

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VERBS OF 'SEEING' IN TAMIL

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Meaning of lexical items can be studied from the point of view of distribution in sentences of a language. The distributional approach to meaning, though inadequate in certain respects, helps us to understand the significant fact that part of the total meaning of many lexical items in a language is to be determined by their individual relations with other items, in both the basic dimensions of linguistic analysis, syntagmatic and paradigmatic. Thus lexical items, as individual items, can be structurally related to each other in a language as they are members of a lexical field and partners in a collocation.

Lexical items can be structured based on the meaning relations such as synonymy, hyponymy, incompatibility and polysemy. (Each lexical items can be broken down into certain components of semantic features by way of componential analysis.) Synonymy helps us to put together lexical items which are contiguous and which share certain semantic components. Hyponymy relates lexical items to certain superordinate items. By the principle of incompatibility lexical items can be separated into certain groups (lexical fields) or sub-groups; each lexical item is differentiated from other items by the same principle. Polysemy helps to understand the semantic area occupied by a lexical item—its boundary and the overlaping semantic area with the areas of other lexical items.

Collocation is the habitual association of a lexical item in a language with other particular lexical items in sentences. Collocation is distinct from syntax; in collocation each item is related to other items as individual lexical items whereas in syntax they are related to each other as members of different classes.

The verbs of Tamil can grouped under a number of lexical fields or semantic domains. A semantic domain contains lexical items which share one or more semantic features. The verbs of senses can be subgrouped according to the sense organs as : eye—verbs of seeing, ear—verbs of hearing, nose—verbs of smelling, tongue—verbs of tasting, etc.

The verbs *pa:r, ka:N, no:kku, kavani, pa:rvaiyiTu, no:TTamiTu, no:TTampo:Tu, tarisi, teri, to:nRu, tenpaTu, pulappaTu and ka:TciyaLi* can be grouped under verbs of seeing which constitute a small semantic domain.

pa:r is synonymous with *ka:N* giving the meaning *see.* But *ka:N* expresses more or less a passive perception as opposed to *pa:r* which expresses an active as well as passive perception. *ka:N* and *pa:r* (as a verb denoting passive perception) stress the reception of a visual impression or of visual impressions. *pa:r* (as a verb denoting active perception) stresses the directing of the eyes on something or the fixing of the eyes on something in order to see it.

no:kku is synonymous with *pa:r* denoting

the active perception. But its use is restricted to written language. *kavani* is used with the meaning *observe; notice.* It implies a heeding and not passing over; it implies seeing, but may suggest the use of another sense.

pa:rvaiyiTu is used with the meaning *inspect; look after.* It implies in its former use a detailed scrutiny or inspection by the eyes so that one has a picture or idea of it; in its latter sense it implies taking care of something (especially land, groove, etc.).

no:TTamiTu and *no:TTampo:Tu* are used with the meaning *look at something with some intention.* They imply slyness.

tarisi denotes seeing a deity or godman or a great personality. *teri* means *be seen or visible; be perceived or assertained; be evident. to:nRu* is used with the meaning *appear; seem or look (as if).* They imply in the first sense coming into sight. In the latter sense they imply one's view or judgement. *teri* basically implies apprehension or obtaining knowledge of a thing, not only through the sense of sight but through any of the senses. *to:nRu* sometimes suggests a distorted impression produced by an optical illusion, a restricted point of view, another's dissembling, or the like.

tenpaTu and *pulappaTu* mean *be conspicuous.* They imply that the object is far away or it is difficult to be seen.

uti denotes rising of sun and moon.

The following can be chosen as the diagnostic features which distinguish the verbs of seeing from each other:

1. PERCEIVING vs APPEARING: These features stand to denote the dichotomy of sight: seeing and appearing. These dichotomous features differentiate verbs *pa:r, ka:N, no:kku, kavani, pa:rvaiyiTu, no:TTamiTu, no:TTampo:Tu* and *tarisi* from *teri, to:nRu, tenpaTu, pulappaTu, ka:TciyaLi* and *uti.*

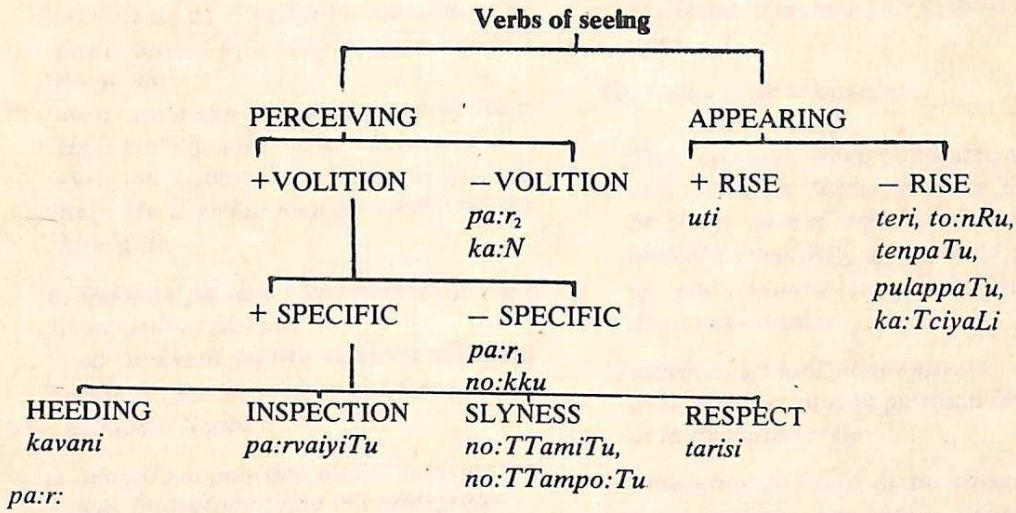
2. + VOLITION vs — VOLITION: These features differentiate the volitional perception verbs $pa:r_1$, no:kku, kavani, pa:rvaiyiTu, no:TTamiTu, no:TTampo:Tu, and *tarisi* from $pa:r_2$ and *ka:N.pa:r* can be taken as two lexical items, $pa:r_1$ and $pa:r_2$ denoting volitional perception and non-volitional perception respectively.

3. + SPECIFIC vs — SPECIFIC : The verbs *kavani, pa:rvaiyiTu, no:TTamiTu, no:TTampo:Tu,* and *tarisi* differ from $pa:r_1$ and *no:kku* by implying certain specific features.

4. HEEDING vs INSPECTION vs SLYNESS vs RESPECT: The verb *kavani* implies the feature 'HEEDING'. *pa:rvaiyiTu* carries the additional feature 'INSPECTION' along with 'PERCEPTION'. *no:TTamiTu* and *no:TTampo:Tu* imply the feature 'SLYNESS'. *tarisi* implies the feature 'RESPECT'; it refers to seeing great persons and deities.

5. RISE vs — RISE : The verb *uti* differs from *teri, to:nRu, tenpaTu, pulappaTu,* and *ka:TciyaLi* by the feature '+RISE'.

There are verbs which cannot be accomodated anywhere here. They fall in the periphery of this semantic domain. They are *kaNvai cast eye on something or somebody, kaN po:Tu cast evil eye on something or somebody, kaN paTu be affected by evil eye, and kaNka:Ni watch.*



pa:r:

I.1. see (non-volitional)

avan ra:taiyai vaziyil vaittup pa:rtta:n *He saw Radha on the way*

ka:N can replace *pa:r* in this context.

2. look at

avan ra:taiyai veku ne:ram pa:rtta:n *He looked at Radha for a long time*

ka:N cannot replace *pa:r* in this context.

II. Collocation with nouns:

pa:r, when collocated with different nouns, gives different shades of meaning.

1. *kai re:kai pa:r (kai re:kai lines of palm) read palm*

avan ra:taikkuk kai re:kai pa:rtta:n *He read the palm of Radha.*

2. *ja:takam pa:r (ja:takam horoscope) examine horoscope*

avan ra:taikku ja:takam pa:rtta:n *He examined Radha's horoscope*

3. *ne:ram/samayam pa:r (ne:ram/samayam time) see proper time; find out proper time*

avan muku:rttattiRku ne:ram pa:rtta:n *He found out proper time for muku:rttam (muku:rttam a marriage ceremony)*

avan samayam pa:rttu vi:TTiRkuLLe: nuzainta:n *He entered inside the house at the appropriate time*

4. *poruttam pa:r (poruttam suitability) see the suitability; find out suitability*

avan avarkaLukku ja:takap poruttam pa:rtta:n *He saw the suitability of their horoscope.*

5. *patam pa:r (patam softness) test the softness*

avaL co:RRaip patam pa:rtta:L *She tested the softness of the cooked rice*

6. *a:zam pa:r (a:zam depth) see the depth; examine or measure one's ability.*

avan a:RRil iRanki a:zam pa:rtta:n *He stepped into the river and found out the depth*

avan ra:taiyai a:zam pa:rtta:n *He measured the ability of Radha*

7. *rusi pa:r (rusi taste) taste*

avan te:nai rusi pa:rtta:n *He tasted honey*

8. *vazi pa:r (vazi way) seek or find out a way, means, or remedy*

avan tan makaLukku oru vazi pa:rtta:n *He found out a remedy for his daughter*

9. *vaittiyam pa:r (vaittiyam medical treatment) attend as a doctor; give medical treatment*
avan ra:taikku vaittiyam pa:rkkiRa:n *He is attending Radha as a doctor*
avan tan kuzantaikku vaittiyam pa:rkkiRa:n *He is giving medical treatment for his child.*

10. *irakkam/pa:vam pa:r (irakkam/pa:vam compassion) feel pity*
avan irakkam pa:rttu ra:taiyai viTutalai ceyta:n *Having felt pity for her, he acquitted Radha*

11. *ma:piLLai pa:r (ma:piLLai bridegroom) seek bridegroom; find out bridegroom*
avan ra:taikku ma:piLLai pa:rkkiRa:n *He is seeking a bridegroom for Radha*
When the verb is inflected for past tense, it will mean *find out.*
avan ra:taikku ma:piLLai pa:rtta:n *He found out a bridegroom for Radha*

12. *peN pa:r (peN bride) seek or find out bride*

13. *ve:lai pa:r (ve:lai work; job) seek a job; find out a job; hold a job; work*
avan ra:taikku oru ve:lai pa:rkkiRa:n *He is seeking a job for Radha*
avan ra:taikku oru ve:lai partta:n *He found out a job for Radha*
ra:tai oru ve:lai pa:rkkiRa:L *Radha is holding a job*
avan anta kaTaiyil ve:lai pa:rkkiRa:n *He is working in that shop*

14. *etir pa:r (etir that which is opposite; that which is facing) expect*
avan ra:tai varuva:L enRu etir pa:rtta:n *He expected that Radha would come*

15. *pazutu pa:r (pazutu repair) repair; mend*
avan kaTika:rattaip pazutu pa:rtta:n *He repaired the watch*

ka:N cannot replace *pa:r* in these collocations.

III. Collocation with verbs :

The verb *pa:r,* when collocated with the past participle forms of verbs like *ku:r be sharp, kavani attend, veRi be empty, muRai be haughty, aNNa: hold the face up* and *tirumpu turn,* gives different shades of meaning.

1. *ku:rntu pa:r look at attentively*
avan ra:taiyai ku:rntu pa:rtta:n *He looked at Radha attentively*

2. *kavanittup pa:r look at attentively*
avan ra:taiyai kavanittup pa:rtta:n *He looked at Radha attentively.*

3. *veRittup pa:r give an empty look*
avan maNalai veRittup pa:rtta:n *He gave an empty look at the sand*

4. *muRaittup pa:r stare at with contempt*
avan ra:taiyai muRaittup pa:rtta:n He stared at Radha with contempt

5. *aNNa:ntu pa:r look up*
avan va:nattai aNNa:ntu pa:rtta:n *He looked up at the sky*

6. *tirumpip pa:r look back*
avan ra:taiyait tirumpipa:rtta:n Having *turned back (his head) he looked at Radha*
The verb *ka:N* cannot replace *pa:r* in these collocations.

7. *pa:r* as an auxiliary verb compounds with the infinitive form of a main verb to denote an attempt without accomplishment.
avan ra:taiyaik kollap pa:rtta:n *He attempted to kill Radha*

8. The auxiliary *pa:r* combines with the past participle form of a verb to denote an

attempt with accomplishment. *pa:r* in this context acquires different shades of meaning depending on the verb with which it is collocated.

avan paTam varaintu pa:rtta:n *He drew a picture (to get perfection, etc.)*
avan anta na:valaip paTittup pa:rtta:n *He read that novel (to see its worth, etc.)*
avan ka:rai o:TTip pa:rtta:n *He drove the car (to see his capability in driving, or the condition of the car, etc.)*
avan pu:vai maNattip pa:rtta:n *He smelt the flower (to find out its smell, etc.)*
ka:N cannot replace *pa:r* as an auxiliary in these contexts.

ka:N :

I. See

avan ra:taiyai vaziyil vaittuk kaNTa:n *He saw Radha on the way*

II. Collocation with nouns:

The verb *ka:N* collocates with a number of nouns giving different shades of meaning.

1. *kanavu/soppanam ka:N (kanavu/soppanam dream) see dream*
ra:tai oru kanavu kaNTa:L *Radha saw a dream*

2. *veRRi ka:N (veRRi success) succeed*
ra:tai pari:Tcaiyil veRRi kaNTa:L *Radha succeeded in the examination*
avan ra:manai veRRi kaNTa:n *He won Raman*

3. *to:lvi ka:N (to:lvi failure) fail*
avan pari:Tcaiyil to:lvi kaNTa:n *He failed in the examination*

4. *muTivu ka:N (muTivu end) find out solution*
avan tan piraccanaikaLukku oru muTivu kaNTa:n *He found out a solution for his problems*

5. *ti:rvau ka:N (ti:rvu solution) find out solution*
avan tan piraccinaikaLukku oru ti:rvu kaNTa:n *He found out a solution for his problems*

6. *inpam ka:N (inpam pleasure) find out pleasure*
avan viLaiya:TTil inpam kaNTa:n *He found out pleasure in games*

7. *aRRam ka:N (aRam extremity) see the extremity.*
avan paTittaṭṭil oru aRRam kaNTa:N *(He saw the extremity in education) He studied maximum.*
pa:r cannot replace *ka:N* in these collocations.

III. Collocation with verbs:

1. *kaNTu piTi (having seen catch) invent; discover*
avan anta kaNakkukku viTai kaNTu piTitta:n *He found out the solution for that problem*
avan putita:y oru iyantiram kaNTu piTitta:n *He invented a new machine*

2. *kaNT eTu (having seen take) find out and take*
avan kaTaRkaraiyiliruntu oru muttaik kaNTeTutta:n *He found out a pearl from the sea shore (and took it).*
pa:r cannot replace *ka:N* in these collocations giving the same meaning.

3. The negative form of *ka:N, ka:No:m not to be seen,* is used with the meaning *not doing* when comes after the infinitive form of a main verb.
avaL inke: varakka:No:m *She is not (seen)*

coming here
avan ve:lai ceyyakka:No:m *He is not (seen) doing work*

4. The negative verb *illai not to be* is compounded with *ka:N* to mean *be not found; be missing.*
pe:na:vaik ka:Navillai *The pen is missing*
The transitive forms of *ka:N* are *ka:TTu* and *ka:Ni.* They are used with the meaning *show. ka:TTu* and *ka:Ni* freely varies with each other.

I. Show performances :

1. *cinima: ka:TTu/ka:Ni (cinima: cinema) show a cinema.*
avan anta tiye:TTaril cinima: ka:TTuki-Ra:n *He is showing cinema in that theatre*

2. *vittai ka:TTu/ka:Ni (vittai magic) show magic.*
avan avarkaLukku vittai ka:TTina:n *He showed them magic*

II. Show gestures:

1. *ja:Tai ka::TTu/ka:Ni (ja:Tai gesture) show gesture*
avan avaLukku ja:Tai ka:TTina:n *He showed her a gesture*

2. *valippam ka:TTu/ka:Ni (valippam making face at a person) make face at a person*
avan ra:taikku valippam ka:TTina:n *He made face at Radha*

3. *kaN ka:TTu/ka:Ni (kaN eye)* signal with eyes
avan ra:taikku kaN ka:TTina:n *He signaled to Radha with eyes*

4. *kai ka:TTu/ka:Ni (kai hand) signal with hand*
avan ra:taikku kai ka:TTina:n *He signaled to Radha with hand*

III. Expressing feelings:

1. *akkaRai/a:rvam ka:TTu/ka:Ni (akkaRai/a:rvam interest) show interest*
avaL kaNitattil akkaRai/a:rvam ka:TTi-na:L *She showed interest in mathematics*

2. *a:travu ka:TTu/ka:Ni (a:taravu affection; kindness) show affection*
avan ra:taikku a:taravu ka:TTina:n *He showed kindness to Radha*

3. *parivu/irakkam ka:TTu/ka:Ni (parivu/irakkam sympathy) show sympathy.*
na:n anta e:zaiyiTam parivu/irakkam ka:TTine:n *I showed sympathy for that poor*

4. *tayavu ka:TTu/ka:Ni (tayavu mercy) show mercy*
avan ra:taiyiTam tayavu ka:TTina:n *He showed mercy on Radha*

5. *anpu ka:TTu/ka:Ni (anpu love;affection) show affection*
avan ra:taiyiTam anpu ka:TTina:n *He showed affection to Radha*

6. *ta:TcaNNiyam ka:TTu/ka:Ni (ta:TcaNNiyam compassion) show compassion*

7. *veRuppu ka:TTu/ka:Ni (veRuppu disgust) show disgust*
avan ra:maniTam veRuppu ka:TTina:n *He showed his disgust to Raman*

8. *a:sai ka:TTu/ka:Ni (a:sai desire; love) show desire or love*
avan tan kuzantiyiTam a:sai ka:TTina:n *He showed love to his child*

9. *mariya:tai ka:TTu/ka:Ni (mariya:tai respect) show respect*
avan a:siriyariTam mariya:tai ka:TTina:n *He showed respect to his teacher*

IV. Create feeling:

1. *a:sai ka:TTu/ka:Ni (a:sai desire) create*

desire! tempt
avan tan manaivikku ce:lai va:nkit taruvata:yk ku:Ri a:sai ka:TTina:n *He tempted his wife by telling that he would buy a sari for her*

2. *payam ka:TTu/ka:Ni (payam fear) create fear; menace*
avan avaLaip payam ka:TTina:n *He created fear in her*

3. *ku:ccam ka:TTu/ka:Ni (ku:ccam ticklishness) tickle*
avan ra:taiyaik ku:ccam ka:TTina:n *He tickled Radha*

V. Miscellaneous :

1. *vazi ka:TTu/ka:Ni (vazi way; path) guide; show means*

2. *taNNi:r ka:TTu/ka:Ni (taNNi:r water) make catties, etc. to drink.*
avan kutiraikkut taNNi:r ka:TTina:n *He made the horse to drink water*

3. *pa:sa:nku ka:TTu/ka:Ni (pa:sa:nku deception) sham; pretend.*
avan cettavan po:la pa:sa:nku ka:TTina:n *He pretend as if he is dead*

4. *parika:sam ka:TTu/ka:Ni (prika:sam mocking) mock*
avan ra:taiyai parika:sam ka:TTina:n *He mocked at Radha*

no:kku:

I. look at
avan ra:taiyai no:kkina:n *He looked at Radha*

II. Collocation with verbs:

1. When the past participle form of *no:kku* collocates with movement verbs like *naTa walk, po: go,* etc., it gives the meaning *move towards.*
avan ra:taiyai no:kki naTanta:n *He walk towards Radha*

2. When the past participle form of *no:kku* is collocated with the stative verbs like *iru be,* it gives the meaning *wait.*
avan bassai no:kki irunta:n *He waited for the bus*

4. *etir no:kku (etir that which is opposite) expect*
na:n avanai etir no:kkine:n *I expected him*

kavani :

1. observe; notice
avan ra:tai naTappataik kavanitta:n *He observed Radha's walking*
avan ra:tai mukattil oru ma:Rutalaik kavanitta:n *He noticed a change in Radha's face*

The use of *pa:r* or *ka:N* in the place of *kavani* will not imply *heeding.*

2. look after
ra:tai tan kuzantaikaLai kavanittukkoLkiRa:L *Radha is looking after her children*

3. listen
avan ra:tai colvataik kavanitta:n *He listened what Radha said*

4. be attentive; be careful
avan anta puttakattaik kavanittup paTitta:n *He read that book attentively*

pa:rvaiyiTu (pa:rvai look; iTu put):

1. inspect
avan anta toziRca:laiyaip pa:rvaiyiTTa:n *He inspected that factory*

2. look after lands, grooves, etc.
avan avaL vayalaip pa:rvaiyiTukiRa:n *He is looking after her paddy field*

3. *me:Rpa:rvaiyiTu (me:l surface) oversee; supervise*
avan anta ve:laiyai me:Rpa:rvaiyiTukiRa:n *He is supervising that work*

no:TTamiTu and *no:TTam po:Tu (no:TTam look; iTu/po:Tu put): pay attention with some intention.*

avan ra:tai kaiyilirunta paiyai no:TTamiTTa:n/no:TTampo:TTa:n *He paid attention to Radha's bag (with the intention of snatching it away).*

tarisi: see a deity, godman, or great personality.

avan ko:yilukkuc cenRu teyvattait tarisitta:n *He went to the temple and saw (worshiped) the deity.*

teri :

1. be seen or visible
tu:rattil irukkiRa ko:puram enakkut terikiRatu *The tower which is far away (from here) is visible to me*

2. be perceived or assertained
avanukku etu cari, etu tappu enRu teriyavillai *He could not perceive which is right and which is wrong*

3. be evident
avan kaLLan enRu terikiRatu *It is evident that he is a thief*
to:nRu, if used in this context, implies *doubt.* But, if *po:la as if* precedes *teri,* it may means *seem, look or appear.*
avan kaLLanaippo:la terikiRa:n *He looks like a thief.*

4. be understood or intelligible; be conscious; know
avan ukku tamiz teriyum *He knows Tamil.*
un nilaimai enakkut terikiRatu *I understand your situation.*
en palavi:nam enakkut teriyum *I am conscious of my weakness*
enakku anta kaNakkut teriyum *I know that problem*
enakku avaLait teriyum *I know her*

5. possess the power of sight.
avanukkuk kaN teriyum *He can see*
The transitive form *terivi* is used with the meaning *cause to know; reveal,* the details of which are not our concern here.

to:nRu :

1. appear or come to sight
avan kaNNan munna:l to:nRina:n *He appeared infront of Kannan*
kaTavuL avan mun to:nRina:r *God appeared before him*
Notice the collocation of *to:nRu* with the locative adverbial *mun infront; before.*

2. seem, look or appear
avan nallavan enRu to:nRukiRatu *It seems that he is good*
atu kutirai po:la to:nRukiRatu *It looks like a horse*
Notice the collocation of *to:nRu* with *enRu as said* and *po:la as if* in this context.

3. spring up; come into existence; be born
anke: toziRca:laikaL to:nRina *Industries sprang up in that area*
avanukku enkum pakaivarkaL to:nRina:rkaL *His enemies sprang up everywhere*
anke:oru kaTci to:nRiyatu *A party came into existence there*

4. come to mind or appear in mind
avanukku oru yo:sanii to:nRiyatu *An idea struck him*

tenpaTu and pulappaTu (ten reflect; pulam sense; paTu strike) be visible:

anta arisiyil kiTanta kaRkaL en kaNNukkut tenpa Tavillai/pulappaTavillai *(The stones in the rice were not visible to me) I could not see the stones lying in the rice.*

*ka:TciyaLi (*ka:Tci *sight; aLi give) appear; be seen*

va:nam azaka:ka ka:Tci aLikkiRatu *The sky looks beautiful*

uti :

1. rise or appear as sun or moon
   su:riyan kizakke: utikkiRatu *The sun rises in the east*
2. appear as thought in mind
   avan manatil oru eNNam utittatu *A thought appeared in his mind*

kaN vai (kaN eye, vai put) :

It is used with the meaning cast eye on *something or somebody.* It implies waiting or watching for an opertunity to take the advantage.

avan ra:tai me:l kaN vaitta:n *He cast his eye on Radha*

Note that *ra:tai Radha* is followed by the post position *me:l on. ra:tai me:l* can be replaced by *ra:taiyai Radha (acc.).*

kaN po:Tu (kaN eye, po:Tu put) :

It gives the meaning *cast evil eye on something or somebody.* It implies that the object is affected by the evil eye.

avan marattil ka:yttirunta ma:nka:y kaLaip pa:rttuk kaN po:TTa:n *He cast his evil eye on the mangoes on the tree.*

Note that *kaN po:Tu* is generally preceded by the phrase *pa:rttu having seen.*

kaN paTu (kaN eye, paTu strike):

It is used with the meaning *be affected by evil eye.*

inta taTavai ma:marattil niRaiya ma:nka:y ka:ykkavillai. kaN paTTuviTTatu *This time the mango tree does not bear much fruits. It is affected by evil eye.*

kaN ka:Ni (kaN eye, ka:Ni show):

It means *watch, supervise.*

po:li:s iravil anta vi:TTaik kaNka:NikkiRatu *The police is watching that house in the night.*

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